Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

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RELIGIOUS MISCELLANY.

REPROOF OF BIGOTRY.

In a recent number of the "Christian Pioneer," just received, we find a letter, addressed by the Rev. George Harris, its editor, to a brother minister of Glasgow, who had refused to attend a funeral, and take part in the services with Mr. H. on the ground of the Unitarianism of the latter. The letter is written with ability; and is a just rebuke for so uncourteous and unchristian behaviour. As instances have not been wanting in some of our New England villages of like misconduct on the part of Orthodox ministers, we extract a portion of the letter, in which our readers may see how many common objects of faith and hope, and how many reasons, therefore, for friendly union and intercourse exist with all these, who "joy in God through our Lord Jesus Christ." Should it be read also, by any who have shown, or would cherish a like spirit, we hope, that it may help to teach them, that no pretended zeal for doctrines can be an apology for the want of kind feelings or good manners.

To the Rev. Gavin Struthers,
Minister of the Relief Chapel, Anderston, Glasgow.

SIR,—You will be surprised, probably, at receiving a letter from me. You cannot, however, be more surprised than I was, on learning your refusal to meet me at a funeral. I would even yet indulge the hope, that the circumstances may have been misstated to me; but I am afraid not. The facts of the case are, I believe, as follows:—A member of my congregation, of industrious habits and of unblemished character, after a long illness, during which I often visited him, and had occasion to see and to admire the calm and Christian resignation with which he bore his sufferings, was called away in the hope of a better world, through the death and resurrection of the Lord and Saviour Jesus Christ. His widow, who is, or was, I understand, a member of your congregation, or, at any rate, professing similar religious opinions with yourself, invited you to attend and take part in the funeral. On the letter being left at your house, you asked the man who carried it, if Mr. Harris had visited Mr. Gillies during his sickness? The reply was, several times. You then inquired, if Mr. Harris would be at the funeral? The answer was in the affirmative. You then said, "I cannot attend, I cannot say Amen to his prayers." The man suggested that as a great many individuals had been invited to the funeral, you would probably be in a different room, and, perhaps, in a different house from that in which Mr. Harris would be placed. After hesitating a short time, you declared you could not attend the funeral with Mr. Harris.

Such, Sir, are the circumstances as they have been represented to me, and as they are currently reported in the neighborhood. Are they true? I shall sincerely rejoice in being able on your authority, to contradict them. But if true, are they accordant with the feelings and the character becoming either a man or a Christian? Are they such as to adorn the profession of a Christian minister? Was it a fitting time, when the hand of God lay heavy on the widowed mourner, when she needed all the consolations of Christian benevolence, for you to pass "by on the other side;" and whilst the grave stood open to receive the body of the husband, to lacerate the feelings of the living, and to dishonor the memory of the dead? Is not the Almighty Father emphatically proclaimed, to be the God of the widow; and did you, regardless of the holy excellencies which it was your duty to strive to imitate, cause the widow's anguish to be even more heart-rending? Does not that religion, of which you are the minister, teach you to "weep with those who weep;" and did you, reckless of the duties of your sacred office, add insult to agony? Is such the conduct which your principles teach you to exhibit to the mourner in Zion? Then are they not the principles of the gospel of the blessed and benignant Jesus, for such conduct is alien to his practice, and opposed to his commandments.

Was there any thing in the character of the departed, to justify the outrage on his bereaved partner? He was industrious, he was virtuous—fearing God and in charity with man. But inquiry, and prayer, and the bible, had led him to renounce the prejudices of his youth, and to believe—to profess the faith of Christian Unitarianism! And was this the heinous—the unpardonable offence, which could not be atoned except by your violating your duty to the living? You could not attend the funeral—you could not say Amen to my prayers. Indeed! Have you ever heard me pray? Or did you, in uttering that sentiment, set at defiance every principle of justice, and condemn me without a hearing?

Why can you not say Amen to my prayers? Do you not believe and uphold that same bible which is my most valued treasure? Do you not believe, as I rejoice to do, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Do you not believe, as I gladly do, "how God anointed Jesus of Nazareth with the Holy Ghost and with power"? Do you not believe, as I firmly do, "that God hath made that same Jesus" "both Lord and Christ"? Do you not believe, as I do, and "also joy in God through our Lord Jesus Christ, by whom we have now received the atonement"? Do you not believe, as I do, that, "as in Adam all die, even so in Christ shall all be made alive"? Do you not believe, as I do, that "the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation"? Is it not the foundation of your preaching, as it is of mine, that God "now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given an assurance unto all men, in that he hath raised him from the dead"? Is it not your object, as well as mine, to "preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus"? Is it not "through him we both have access by one Spirit unto the Father"? Is not the commandment of the Saviour your guide to the exercises of devotion, as I gratefully acknowledge it is mine, "When ye pray, say, our Father"? Why, then, can you not say Amen to my prayers?

Did not your Saviour tell you, that "the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him"? Do you not obey his bidding? I trust it is my delight, as well as my consolation, to approach in humility that holy Father, and in the blessed name of Jesus, to pour forth my thanksgivings for his rich and undeserved mercies; soliciting the pardon of transgression, upon amendment; asking for guidance, protection, blessing; imploring that Christian hope and Christian salvation, may be the inheritance of all men; interceding for enemies, and those who vility and reproach through ignorance or prejudice; fervently uttering aspirations, that misery may be assuaged and affliction sanctified, and poverty be mitigated, and iniquity stayed, and righteousness and charity abound; that God may be adored in purity, and his creatures be intelligent, virtuous, and happy; that the Saviour may be venerated, and the all-gracious Father be hallowed and glorified. And you cannot say Amen to such prayers! Why not? If from ignorance of the faith and practice of the Christian Unitarian seek for knowledge. If from bigotry, cast out the demon.

I have addressed you plainly, as I conceived the circumstances demanded. If I have been misinformed, you can easily set me right, and I shall be happy in refuting the statement. If it be a correct representation, I fervently pray, that you may see and acknowledge your errors; and that, as your mind becomes more enlightened, your heart may become more benevolent. And to this aspiration, I hope your future conduct at least will respond, Amen!——I am, with sincere wishes for your present and eternal happiness,

Yours respectfully,
GEORGE HARRIS.

Glasgow, 6th September, 1830.

It appears, that this letter had already excited attention in Glasgow. The individual, to whom it was addressed, not having thought proper to reply, it was published with additional remarks; and a second edition had within a few days been called for.

See Christian Pioneer, October, 1830.

HON. MR. DEARBORN'S ADDRESS AT ROXBURY, October 8, 1830.

The ancient and flourishing town of Roxbury, which promises by its rapid improvements and advancing population to rise among the foremost in the settlements of the commonwealth, has reached, as have some others within a few months, the completion of its second century. Mr. Dearborn has faithfully improved the event, and has set forth though with less of historical detail than would have pleased us, what, in its early annals or in the characters of the eminent men it has produced or cherished, is worthy the notice of the antiquarian or orator. Among these distinguished men, who does not, at once, remember the apostolic Eliot? Of this excellent minister, this self-devoted servant of Christ much had already been said, and perhaps little remained to be said. The prominent events of his life and the distinguishing virtues of the man have been celebrated by writers of elder and recent times; by Mather and Hutchinson; by Eliot, in his discriminating biography; and in the valuable notes appended to the dedication discourse at Natick, lately published by Mr. Young. His zeal and fidelity, his benevolence and perseverance as a missionary, are justly honored by Mr. Dearborn, who thus concludes a beautiful summary of his character.

"His whole life was devoted to the melioration of the condition of all ranks in society. Amiable, unostentatious and parental, he was as remarkable for his humility, distinterestedness and generosity, as for his intellectual attainments and exemplary deportment as a divine. His parishioners were his children, and they venerated him as a father. So universally was he respected, and so important were his services considered, that Mather remarks, 'there was a tradition among us, that the country could never perish as long as Eliot was alive.'

"When he became old, and could no longer preach, and knowing that Roxbury had cheerfully supported two ministers, by voluntary contributions for a long time, he requested permission to relinquish his compensation. 'I do here,' said this venerable teacher, 'give up my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man, that God shall make a pastor.' But the society informed him, that they accounted his presence worth any sum granted for his support, even if he were superannuated, so as to do no further service for them.

"Frugal and temperate, through a long life, he never indulged in the luxuries of the table. His drink was water, and he said of wine,—'It is a noble, generous liquor, and we should be humbly thankful for it,—but, as I remember, water was made before it.' Thus, among his other good deeds, he taught, by precept and example, the importance of that temperance, which now wages such an honorable crusade against the demoralizing vice of inebriety.

"Having presided over the church of Roxbury for nearly sixty years, this revered pastor calmly ended his earthly existence on the twentieth of May, 1690, in the eighty-sixth year of his age."

We quote also the following sentences as presenting a sound and charitable view of the errors, that were mingled with the virtues of our fathers.

"If, in the early history of New England, there should be perceived some few instances of illiberality in the administration of the government,—some acts of injustice and oppression; let it be remembered, that the age was tempestuous,—that all christendom was roused to arms in the cause of religion,—that nation was contending against nation, while in the midst of each, civil wars were raging with unexampled violence, between exasperated sectarians; that the times were unpropitious to the complete comprehension and practical observance of thore enlarged principles of freedom, which philosophical theorists had boldly announced, and they aspired to inculcate and establish. If we cannot approve their whole course of conduct, we should not forget whatever may look like excuse, and be urged in their defence. This justice requires; and however inconclusive, we must, at least, give them credit for indubitable purity of motive, and a sincere belief in the rectitude of their conduct, in extenuation of the errors which were committed."

CONSOLATION UNDER BEREAVEMENT.

The following letter is extracted from the first volume of Bishop Heber's Life, recently published, and is quoted in the Ladies' Magazine, as "a specimen of his style as a writer, and his manner of counselling and comforting as a clergyman."

MY DEAR ——

I have for some time back felt anxious to write to you, but I was afraid of intruding too soon on the sacredness of a grief so deep and justifiable as yours.—The excellent feeling and good sense displayed in your letter to Emily, encourage me to do so now, in the hope that these lines may catch you before you leave England. Very different, indeed, are your present circumstances, from those under which I last addressed you; but different as they are, both dispensations proceed from the same good and wise Parent, whose mercy is as certainly, though to us not so visibly displayed in his chastisements as in his blessings. You yourself and your poor —— were, I doubt not, as dear to Him and as much the objects of His care, when He visited your house with suffering and death, as when he united your hearts by mutual affection, and your hands by a union which promised a long continuance of earthly happiness. It is, indeed, impossible for us to conjecture what merciful ends the Almighty has designed to bring to pass, by this sudden and bitter termination of those delightful prospects; but from knowing whose hand has smitten you, you may, even in your ignorance of his motives, rely on His fatherly love, and trust that the time will come when such mysteries of Providence may be made plain, and when you may be enabled to perceive in what manner it has been good for you *both*, that you have been afflicted. Nor let it be forgotten that, however long, and however happily you might have lived together, this grievous separation must, at last, have come:—you must sooner or later have mourned for him, or he for you; and the years of your conjugal happiness, how numerous soever, must one day have seemed no more than a tale that is told. All then that a different dispensation of Providence would have done for you, would have been either that your husband, not you, must have had the misery of surviving, (a grief which you know too well to wish to be transferred to him,) or that the same grief which you now feel, would have overtaken you when you were less able to bear it,—when many of those who knew and loved him most, and in whose society you now feel your best comfort, had themselves dropped into the grave,—when your health and spirits had been weakened,—and your habits of dependence on him had been still more formed, and to be unlearned with greater difficulty. If you are now solitary, you might have then been still more so; if you now sink under the blow, it might then have fallen upon you still more heavily. It is, indeed, possible that your separation from him may endure some years longer than if it had taken place later in life;—but what are a few years in a union, which, when renewed, is to last forever? For I am convinced that Paley is right in his 34th sermon, where he lays down, on Scriptural grounds, the doctrine, that those who loved on earth are to recognize each other in paradise;—that, as David felt on a similar occasion, you will go to him though he cannot come to you; and that every moment passed in patience and submission to the Divine will, brings you nearer to him. You remember the beautiful lines in Southey,—

Love is indestructible;
Its holy flame forever burneth:
From Heaven it came, to Heaven returneth;
Too oft on earth a troubled guest,
At times deceiv'd at times opprest,
It here is tried and purified,
Then hath in Heaven its perfect rest.
It soweth here with toil and care,
But the harvest time of love is there!

After all, however, there is, I believe, no support so certain, no relief so immediate in distress, as that which is derived from prayer.

Heaviness may endure for a night, but, if we will but endure it, the darkness of this world must soon pass away, and a morning of interminable joy must follow it. That you, my dear ——, may on earth receive comfort, and in heaven your reward, with him who has departed from you for a time, is the earnest hope of

Your affectionate ——,
REGINALD HEBER.

[For the Christian Register.]

CHANGES IN SENTIMENT.

NO. II.

"Predestination, by which God adopts *some* to the hope of life, and adjudges *others* to eternal death," comes next under consideration. So important a doctrine was this considered in the church, in by-gone times, "that no one desirous of the credit of *piety*," dared absolutely to deny it. But times have changed—and we now find that many of our most distinguished divines, the credit of whose "piety" is questioned by none, do not hesitate to declaim against a doctrine that has precipitated "*into eternal death* HARMLESS INFANTS *(innoxios fœtus) torn from their mothers' breasts.*"—Tractt. Theol.-Calumniæ Nebulonis cujusdam adv. Doctrin. Joan. Calvini de Occulta Dei Provid. et ad eas ejusdem Calvini Responsio.—Art. xiv.

That the reader may form his own opinion as to the rationality of the system taught by Calvin, and formerly publicly maintained in the church, I will transcribe from Dr. Buck a condensed view of it, commonly denominated the "*five points.*" "It is," says the Dr. "taken principally from the writings of Calvin and the decisions at Dort."—Theo. Dic. Art. Calvin.

"1. God hath *chosen* a *certain number* of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any condition performed by the creature; the *rest* of mankind he was pleased to *pass by*, and ordain to dishonor and wrath, for their sins, to the praise of his vindictive justice.

"2. Though the death of Christ be a most *perfect* sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the *will of God* that Christ, by the blood of the cross, should efficaciously redeem all those, *and those only*, who were from eternity elected to salvation, and given to him by the Father.*

"3. Mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity,—which corruption extends over the whole soul, and renders it *unable to turn to God*, or to do any thing truly good,—and exposes it to his righteous displeasure, both in this world and that which is to come.

"4. All whom God hath *predestinated unto life*, he is pleased, *in his appointed time*, effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

"5. Those whom God has effectually called, and sanctified by his Spirit, shall never *finally* fall from a state of grace. True believers may fall *partially*, and would totally and finally, but for the mercy and faithfulness of God, who keepeth the feet of his saints."

From the above it will be perceived that predestination, *partial* salvation by Christ, &c. are plainly and explicitly taught. "God hath chosen *a certain number* of the fallen race of Adam in Christ, before the foundation of the world *unto eternal glory.*" * * * "The *rest of mankind* he was pleased to pass by, *and* ORDAIN *to dishonor and wrath.*" * * * "It was *the will of God*, that Christ, by the blood of the cross, *should efficaciously redeem all those, and* THOSE ONLY, *who were from eternity* ELECTED TO SALVATION." That the reader may not suspect I have perverted Calvin's meaning, and ascribed to him views which he did not entertain, I will let him speak for himself, by transcribing from his "Institutes" now before me, a few passages relative to the subject under consideration. After a suitable introduction, he says,—

"Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one, *desirous of the credit of piety*, dares absolutely to deny." Having thus determined that no man "desirous of the credit of piety" dare deny this doctrine, he proceeds to show what it is.

"Predestination we call the *eternal decree of God*, by which he hath determined in himself *what he would have to become of* EVERY INDIVIDUAL OF MANKIND. *For they are not all created with a similar destiny; but eternal life is fore-ordained* FOR SOME, *and eternal damnation* FOR OTHERS."

"Though it is sufficiently clear, that God in his secret counsel *freely chooses whom he will*, and *rejects others*, this gratuitous election is but half displayed till we come to *particular individuals*, to whom God not only *offers* salvation, but ASSIGNS IT *in such a manner, that the certainty of the effect is liable to no suspense or doubt.*

"In conformity, therefore, to the clear doctrine of the scripture, we assert, that by an eternal and immutable counsel, God *hath once for all determined*, both WHOM he would admit to salvation, and *whom* he would *condemn to destruction.* We affirm that this counsel, as far as concerns the *elect*, is founded on his gratuitous mercy, totally irrespective of human merit: but that to those *whom he devotes to condemnation*, THE GATE OF LIFE IS CLOSED."—Calv. Inst. vol. 2. book iii. ch. xxi. Allen's translation.

More, to the same effect, might be quoted; but the above, I presume, will suffice. The doctrines of Calvin were closely followed by the framers of the Westminster Assembly's Confession of Faith, as the following extracts will show.

"God did, from all eternity, *freely and unchangably ordain whatsoever comes to pass.*"

"By the decree of God, *some men and angels* are predestinated unto everlasting life, and *others* foreordained to everlasting death."

"These angels and men, thus predestinated and fore-ordained, are *particularly and unchangeably designed*,—and their number so *certain and definite*, that it cannot be either *increased* or *diminished.*"

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, *without any foresight of faith, and good works*, or perseverance *in either of them*, or any other thing, in the creature, as conditions or causes, moving him thereunto."

"As God hath appointed the *elect* unto glory, so hath he, by the eternal and most free purpose of his will, *fore-ordained all the means thereunto.*—Wherefore, they who are *elected*, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, &c. *Neither are any other* redeemed by Christ, effectually called, &c. *but the elect only.*"

"*The rest of mankind* God was pleased, (according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth,) TO PASS BY, *and to ordain them to dishonor and wrath* for their sin."

The Lambeth Articles,† drawn up under the eye, and with the assistance of Archbishop Whitgift, Bishop Bancroft Bishop Vaughan, and other eminent dignitaries of the church, were equally Calvinistic, as the following extract will show.

"God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death."

"The predestinati are a predetermined and *certain number, which can neither be lessened nor increased.*"

"Such as *are not* predestinated to salvation, shall inevitably be condemned on account of their sins."

"It is not the will or the *power* of every man to be saved."—Buck Theo. Dic.-Art. Lambeth Articles.

The sentiments contained in the extracts above, were publicly maintained in this country, as might be shown from almost numberless authors and creeds. Michael Wigglesworth, once "a Fellow and a Tutor in Harvard College," and afterwards "teacher of the Church at Malden in New England," touches upon the subject under consideration, in his "Day of Doom," in the following words:

"Whom God will save, *such he will have,*
the means of life to use:
Whom he'll pass by, shall chuse to dy,
and ways of life refuse."

Again:—

"You sinners are, and such a share
as sinners may expect;
Such you shall have; *for I do save*
none but my own Elect."
"Day of Doom," stanzas 148 and 180.

A few extracts from another author of celebrity, and I will close. I have now before me a Sermon by Rev. Nathaniel Emmons, D. D. of Franklin, Mass., on the perdition of Judas. It appears to be a reprint from the 18th sermon of a volume published some years since. That the reader may know in what purity the Dr. taught the doctrine of predestination, we transcribe a few passages in relation thereto. After showing that "Judas was a man, whom God was pleased to treat with distinguishing favor"—"a prodigy of wickedness"—a betrayer of innocent blood, for which he "deserved eternal perdition"—and lastly, "that Judas is finally lost,"—he proceeds to show "that God *decreed* the life, the death and final state of Judas *before he was born.*" * * * "Judas, like other remarkable persons, was foretold and characterised ages before he was born. David had him in view when he wrote the forty-first Psalm and ninth verse. * * * The untimely end of Judas is also foretold by David in the sixty-ninth Psalm." After a few quotations from scripture to establish what is here asserted, he proceeds,—

"Now David lived about a thousand years before the birth of Judas. Consequently the life, and death, and end of Judas was *decreed* and foretold above a thousand years before he was born, which affords a strong presumption that they were decreed from eternity. * * * If the actions of Judas were decreed, no doubt his life and death, and every thing respecting him, through his whole existence, were also decreed. And if they were ever decreed, they must have been decreed from eternity. For any *new* thought, purpose, or design in the divine mind must be inconsistent with the absolute immutability of the divine being.—*Hence it is evident, that Judas was a reprobate, a son of perdition* AND ORDAINED FROM ETERNITY TO ETERNAL DESTRUCTION." Again: "God did not create Judas merely to make him happy; *for he knew from eternity, that it would have been good for him if he had not been born.*" * * * "*God appointed Judas to destruction from eternity.*"

The Dr. thinks, however, that "God brought Judas into being to answer a wise and noble design." * * * "He intended to save *some* of the human race, through the death of his Son.—But if his son, who was holy and harmless, *must* die, he must die by the hand of a wicked instrument. Accordingly, if the death of Christ must be fixed, the instrument of his death must also be fixed. Hence it was *as necessary* that Judas should be born, as that Christ should be born; *and that Judas should betray him, as that he should die.* Therefore the life and conduct of Judas were connected with the glorious scheme of man's redemption." * * * "Thus the doctrines of *election and reprobation* stand confirmed against all objections, beyond a doubt. For there is no reasoning against facts. And it is *a plain fact*, that God *has elected* and appointed *a part* of mankind to salvation, and reprobated *the other part* of mankind to destruction." * * * "*The Bible must be renounced, or the doctrines of election and reprobation must be believed.*"

The reader has now a fair view of predestination, &c. as *once* taught in the church. He will perceive, that according to this scheme, God, before the foundation of the world was laid, "predestinated *some men and angels* unto everlasting life," and the remainder he was pleased to *pass by*, and ordain to everlasting death. He will also perceive that the men and angels thus predestinated and fore-ordained, "are particularly and unchangeably designed and their number so *certain*

* "Calvin does not appear to have written on this subject as a controversy, but his comments on Scripture agree with the above statement."—*Dr. Buck.*

† I think it not irrelevant to the subject to notice these articles, although drawn up by the clergy of the Episcopal Church. At that time, they differed in doctrine but little from their Presbyterian brethren. These articles were drawn up to check the spread of disbelief in predestination, which had made its appearance at the University of Cambridge.

and *definite*, that it cannot be either *increased* or *diminished*." But such is not the doctrine of the Church in New England *now*. True it is, no convocation has been called, formally to eject this doctrine from catechisms and confessions of faith. But our clergy,* as a body, *do not preach it,—nor do they profess to believe it*;—hence I am justified in maintaining it to be no longer a doctrine of the Calvinistic Congregational Church. No longer do we hear the blessed Lamb pourtrayed as a *partial* Saviour—no longer is it sounded in our ears, that our Heavenly Father created a *part* of the human family for everlasting happiness, and the remainder for never-ending misery. No: blessed be God,—such heart-rending tidings are no longer proclaimed. We are now taught—and I call the congregation of one of New England's most gifted divines to bear me witness of the truth of what I assert—we are *now* taught that our blessed Saviour died for the salvation of the *whole* world—that God is love, and delighteth not in the death of the wicked,—but rather would have all men to be saved and come to the knowledge of the truth—that the door of mercy is continually open—that God stands ready to receive *every* repentant sinner—" and finally, that God having provided adequate means for man's redemption from sin and misery, *has left it to his own free will* whether to use those means, and thereby secure life everlasting; or to reject them, and consequently bring upon his sinful soul an eternity of punishment." We are also taught that the word *elect* does not signify a *few*, who were predestinated to eternal happiness before the foundation of the world was laid—but that it implies all who receive the doctrines, and become the followers of Christ. The following paragraph, from a Confession of Faith now before me, will corroborate my testimony.

"We believe, that the Son of God by his sufferings and death, has made a proper and adequate atonement for sin; *and that whosoever* WILL, *may be saved*; yet, that such is the aversion of man to the *terms* of salvation, that without the special influences of the Holy Spirit, all men refuse to comply with them."

This confession is signed by one of the most prominent of the New England clergy. Having, as I think, fully established (in relation to the second particular) the position assumed in my former communication, I shall proceed in my next (and last) to examine the change in relation to infant punishment. A LAYMAN.

* I mean the clergy of New England.

[For the Christian Register.]

NEW HYMN BOOKS.

MR. EDITOR,—The publication of two new collections of Hymns and Psalms, almost simultaneously, proves that the deficiency of our present collections is more and more felt. The New York and Cambridge collections, are certainly far superior to any with which we were before acquainted. Their adoption in a great number of churches may be said to form a new era in the history of our devotional poetry. But excellent as these are in many respects, they labor under imperfections, which if they have not often been stated to the public, have yet been felt by those who are in the habit of using them. We are glad then, to welcome among us the collections, that have recently been prepared by Rev. Dr. Willard of Hingham and Rev. Mr. Greenwood of this city. The former is a specimen of Hymns, arranged after a new and peculiar plan, intended to increase the expression and effect of sacred music by adapting the tune and the poetry to each other. This principle is no doubt a good one, and has been too much neglected in our sacred poetry. We understand its power in our most popular songs. What would be the effect if they were left to be sung, as chance or accident or the caprice of a chorister should direct? What would become of Moore's sweetest melodies if treated in that way? Think of the soul-inspiring strains of Burns, unequally yoked with a refractory tune. Yet the idea of adapting the music to the sentiment of the Hymn, as given off by our church choirs, has been very poorly realized. How far Dr. Willard has succeeded in carrying this principle into effect, I am unable to say, not having examined his collection sufficiently to authorize the expression of an opinion. I have no doubt, however, that his good sense, poetical taste and musical skill, have not been applied to the subject without some valuable results.

I have given more attention to Mr. Greenwood's book and heartily approve of the general plan of selection upon which it is prepared. He proceeds upon the idea, which has been strangely kept out of sight, that the object of devotional poetry is to excite rather than instruct, to produce lively feeling more than correct thinking, to express emotion and sentiment rather than intellectual convictions. He has accordingly enriched his collection with many sweet and pathetic effusions, which would have been rejected—I will not say, by a more fastidious taste,—but by a less appropriate standard. Several of Wesley's, Montgomery's, and John Newton's are introduced, which have nothing to recommend them, but the feelings of simple piety expressed in simple poetry. That is the very thing, which makes them valuable. If the 'Poet' and 'Saint' are the 'two most sacred names of earth and heaven,' it is the saint more than the poet whom we want to hear hymning the songs of Zion. We would indeed have them, rich in pure and true poetry; but that is nothing, if they are not also filled with an unction from the Holy One, and in harmony with the spirit which tunes the harps of the blessed. Yet too many of our Hymns have been as cold, and dry, and accurate as if the feelings of devotion were to be measured by the rules of logic. This is not the fault of the present collection. The compiler has given us a considerable number of Hymns, which, if sung in the same spirit and taste that dictated their composition, must appear the genuine breathings of Christian devotion.

Our sacred poetry has been injured, in my opinion, by a too rigid exclusion of the imagery, with which the sacred scriptures abound. To be sure, the use of that has been carried to an odious and ridiculous extreme. Some of our Hymns are as thoroughly Jewish in their phraseology, tone of feeling and doctrine, as any of the most local Psalms of David. But what then? Must we banish the sweet singer of Israel entirely from our Christian temples? Must we give up all the inspiring associations of the Old Covenant? Must we disclaim its poetry, because we prefer the Christian theology? Why this miserable dread of holy expressions, which every body knows are bold and figurative, because they cannot be weighed and measured and approved by the exclusive standard of literal and logical accuracy? Why such a distrust of all emotion, that cannot be proved to be unexceptionable? Why sacrifice it to truth? Cannot we have *both*? God has joined them together; let us not put them asunder. Who in the world, at this day of inquiry and explanation, could be deceived or injured, by the rich and glorious poetry of the Hebrew bards, any more than by the cold and well adjusted phrases of modern philosophy? It is hoped that men in general know the difference between poetry and argument; but if they do not, it seems hard that the former should be sacrificed on their account. Mr. Greenwood's excellent taste has not permitted him to exclude the language of the primeval bards of the Old Testament. He knows the beautifully clustering associations which are connected with their consecrated phraseology. He regards it, most justly, "as forming the peculiar and appropriate diction and imagery of sacred poetry," and as such, he has constantly retained it. Take that noble ordination Hymn by Watts, beginning "How beauteous are their feet, Which stand on Zion's hill." It is familiar to us all from childhood, but what can be better? Is it not true poetry? Does it not stir the soul, as with a trumpet's sound? Yet its imagery, throughout, is Hebrew. And on the principles of a sickly and decrepit fastidiousness, it must be rejected, because forsooth, 'the hill of Zion is a mountain of Palestine.' 'The poem proves nothing,' said the mathematician.

Mr. Greenwood has done well, also, in restoring some of our oldest and most hallowed hymns, which have been injudiciously tampered with, to their pristine integrity. Every body will prefer to see Watts' version of the 100th Psalm, 'Before Jehovah's awful throne,' as well as that glorious old doxology 'From all that dwell below the skies,' in their usual form, rather than with any alterations suggested by a modern taste.

But perhaps, after all, this collection is not so decidedly superior as to warrant the substitution of it for those now in general use; but at any rate, I should be glad to have it take its place by their side, so that sufficient variety might be presented to gratify the tastes of all. R.

[For the Christian Register.]

UNITARIAN VIEWS OF REGENERATION.

MR. EDITOR.—It was stated in a recent number of the Boston Recorder, "that Unitarians in this country represent the regeneration spoken of in the third chapter of John to be *nothing more than a profession of the religion of Jesus by baptism*." Being myself a Unitarian and having considerable acquaintance with Christians of the same opinion, and never having heard or seen the above explanation defended, I was not a little surprised, at the freedom with which the Editor of the Recorder declared it to be a part of our belief. I supposed that he made the assertion, unwarily, in the hurry of preparing his weekly matter, and that upon further reflection, a sense of justice and candor would induce him to modify, if not to retract altogether, the statement upon which he had ventured. Accordingly, I requested him through your paper, to produce the evidence, which could authorise his representation of the Unitarian faith, knowing that in all probability he had none before him. Since, if I am not much mistaken, there is none to be had.

He replies, that he intended "an open profession of religion and not simply baptism" as the idea which Unitarians substitute for a "spiritual change." But this, of course, was understood before, "baptism," as he rightly observes, "being the initiatory rite of an open profession." The point is simply this, between the Recorder and myself. He represents the Unitarian belief on the subject of regeneration, to be nothing more, than a belief in the necessity of an open profession of Christianity signified by baptism. I regard the Unitarian belief as implying the necessity of a "spiritual change;" and in denying this fact, I think he has taken upon himself, an unwarrantable liberty. He brings no sufficient proof to support his assertion. He quotes one writer, who says "that the Apostles and early converts were not regenerated by the special influence of the Holy Ghost." Does this prove, that the writer thought, that regeneration was "nothing more, than an open profession?" We had supposed that the question, touching the *special influences* of the Holy Ghost in regeneration, was not yet quite settled by the Orthodox themselves. At any rate, to speak of regeneration as not produced by a given cause, is not denying the fact of regeneration.

Another passage and the only other one, which he quotes, is the following. "A change either from the Jewish religion or the idolatrous religion of the Gentiles to the open profession and sincere belief of the Christian religion, is regeneration."

Does this prove that regeneration is held to be "*nothing more* than open profession." On the contrary, an important element is added, namely, "sincere belief." We have been of the opinion heretofore, that "sincere belief" and "open profession" were not identical. The Apostles seem to intimate that sincere faith or belief in Christ is the very thing essential to salvation, and of course, that which is essential in regeneration. The language of Christ himself confirms this supposition.

I do not yet see that the assertion of the Recorder is supported. Quite the contrary, I see that it is not. I will not take up your columns, Mr. Editor, with passages from Unitarian writers, which represent regeneration, "as a spiritual change." They are abundant. They are strong. They are explicit. And they are or may be known and read of all men. I ought to add, that I have no reason to attribute any deceptious designs to the Editor of the Recorder, but believing that he spoke unadvisably on a point of some delicacy, that his own sense of justice will lead to proper explanations. I am glad to say I am not

A DOUBTER.

BOSTON SUNDAY SCHOOL SOCIETY.

MR. EDITOR,—I understand, that the Annual Circular of this Society has been addressed to all the Unitarian Sunday Schools in this and the neighboring States. The information, which it is the object of this Circular to obtain, is desired for the Reports which are to be presented at the public meeting in December next. At the last annual meeting the information received was highly gratifying and cheering. But it is believed, that in many instances the Circular either failed to reach the hands of those to whom it was addressed; or if received, the information they could communicate was not considered of sufficient importance to answer the demand, which was then made upon them. It is suggested therefore to those who fail to receive the Circular, but are apprised of its contents through the Register or otherwise, —as well as to *all* those who receive it,—that they will confer a favor upon the Directors and advance the cause of Sunday Schools by communications with the Corresponding Secretary, stating the existence of their school, its numbers, management, extent of its library, and any other particulars which may be deemed of an interesting character. A MEMBER OF THE SOCIETY.

*** We have received the Circular mentioned in this communication, and shall publish it next week.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 20, 1830.

OUR OWN DUTY.

We have received a communication, signed "A Unitarian," in which the writer addresses us in a strain of free and honorable reproof. We presume that it was intended for our personal edification, rather than for the entertainment of our readers. We shall therefore, unless the author call for it, deposit it in our private drawer, and if he should hereafter perceive any improvement in us, we beg him to ascribe whatever he may deem proper to the effect of his salutary rebuke. In respect to the particular occasion of his censure, we have no wish to enter into argument with him. We have said what we believed truth and justice required, and if our unknown friend does not perceive the want of analogy between the conduct on which we were remarking and the cases to which he refers, we will not consume our time in pointing it out.

We have a few words to say on the principles which should govern the conductor of a religious journal in these days of strife. We know that there is difference of opinion, and some persons condemn for its severity the same article which others pronounce deficient in spirit. We hold it to be our duty to exhibit the true character of prevalent opinions and practices, especially if they have an immediate connexion with religion.—But why expose deformities, when there is so much that is sound and correct? Because these deformities are proposed as beauties, and the admiration of Christians is claimed for them, while they are concealed beneath a drapery of solemn pretensions, that recommend them to the favorable notice of the multitude. Besides, we believe that a second reformation is to be effected, a delivery of the church of Christ from errors little less irrational or dangerous than those, whose despotism over the human mind was broken by Luther in the 16th century. In sustaining a part in this arduous but glorious work, the editor of a journal devoted to the defence of a simple scriptural faith, must often adopt a tone of reproof or of indignant vindication foreign from his private feelings and habits. Still he should never forget the rights of others, nor step a hair's-breadth beyond the line of truth. Justice should be inscribed on one side of his banner, charity on the other. Unfairness, arrogance, affected pity and affected contempt we abominate, and if we fall into these sins, we only afford an example of the inconsistency between principle and practice, that is so often witnessed in this world of human weakness.

But it is urged, that it is bad policy to describe the sentiments or conduct of other sects in offensive language, since it provokes and alienates those whom we are anxious to conciliate. There are some, perhaps many persons, who cannot read an exposure of their errors without displeasure amounting almost to anger. But we hope, that most of those who embrace false opinions are not so foolishly and culpably sensitive. They can bear to be told the truth, if it be spoken with calmness. They are willing to receive conviction, if it be not thrust upon them impertinently or intemperately. Yet it is necessary to speak plainly, because prejudice and authority are arrayed against us. We do not believe that honest men dislike honest frankness. It is the impeachment of character, the imputation of bad motives, that offends, and ought to offend candid men. It is of this, and of their exclusive illiberality, that we complain in the Orthodox party. Their argument, their zeal, their sincerity we can admire, but injustice and uncharitableness it is neither unjust nor uncharitable to expose and condemn. That we are sometimes betrayed into language that savours of unkindness we will not deny; nor will we attempt to justify ourselves for such lapses; but from the crime of systematically or designedly treating our opponents with unfairness or with bitterness we assert our innocence.

To another charge we may not be able to oppose a similar assertion. Under the necessity which we have felt of presenting the true character of doctrines, and of resisting measures of injurious tendency adopted by other classes of Christians, we may have neglected the inculcation upon our friends of that personal excellence, which is the beginning and end of the gospel. Our columns have contained less of devotional and practical matter than we could have wished to give. We have noticed and lamented the defect. We beg our correspondents to consider that we prefer articles suited to impress religious truth upon the affections and give it an influence over the life, to communications that have for their object the bare defence of opinions. And for ourselves we shall strive to keep in mind the maxim, that a pure character is worth more than sound faith or great knowledge.

LATE PUBLICATIONS.

CHRISTIAN EXAMINER, *New Series*, No. 11, *for November*, 1830. The present number of this important periodical contains less of profound discussion and less religious matter than some of the previous numbers. We regret that it falls below them in these respects; yet to many readers it may be more agreeable. We dreaded, when the change was made which introduced the New Series, lest the theological character of the work should be sacrificed to its literary purposes. We have hitherto been disappointed in our fears, and have rejoiced to find it steadily regarding literature as an auxiliary of religion. We would not have its pages exclusively filled with dogmatic or practical divinity, but we earnestly hope that it may bear in every number the most decisive evidence of its devotion to faith and good works, the spiritual wants, the immortal interests of the soul. We have Reviews and Journals enough that discuss matters of taste, and science, and "general knowledge;" let us support one that shall inculcate constantly and directly a pure and fervent religion.

The first article in the number before us on "erroneous views of death," is precisely such as we wish to find in the Examiner. Just, serious, and tender, it cannot fail to interest, to instruct, to move every reader. The writer shows the inconsistency of many of the views and feelings held by Christians (or rather by which Christians are held, in bondage,) with the sentiments that Christianity is suited and was intended to inspire. The second article contains a brief notice of Muenscher's Elements of Dogmatic Theology, a work recently translated by Rev. Dr. Murdock, of New Haven; and gives several extracts that are especially valuable at this time, when doctrines occupy so much of the attention of Christians.—The third article speaks favorably of Bowring's Translations of Hungarian poetry. The fourth commends the volume of Unitarian Sermons, edited by Beard, proposals to republish which will be found in this day's Register. The remarks of the critic upon the Liberal Preacher merit the attention of our clergy. We are constrained by our interest in that publication, by our sense of duty to the present generation, and by our love of Unitarian Christianity, to express our disappointment in the general character of the Preacher. It is not, what the editor designed and we believe has ever wished it to be, a fair "specimen of the pulpit labors of the Unitarian ministers" of the present day. They preach more practical, more serious, and more able sermons than most of those which have been given to the public through this channel. In many instances we have wished, both for the sake of the contributors, and for the faith which they profess, that we could have substituted for sermons they had furnished, discourses that we have heard from the same gentlemen in the pulpit.

The subject of the fifth article in the Examiner is "The Vestal, a tale of Pompeii," of which the writer speaks in favorable terms. The next paper is on the Phi Beta Kappa Exercises, Mr. Dewey's Oration, and Mr. Mellen's Poem. The criticism and the remarks with which it is connected, are sound, and we wish that one capable of expressing such correct opinions in so beautiful diction, may often instruct us. The seventh article—on Temperance—exposes "two ways in which the over-zealous partisans of temperance" are thought to be "in danger of doing an injury to the cause," "first, by endeavoring to fix the same reproach on the use of other common articles of luxury and indulgence as on the use of ardent spirits, and secondly by confounding the reasons for abstinence from ardent spirits with those which may be urged for general temperance." The writer expects, that his "opinions" on the use of wine and on the quantity and quality of food "will to many seem dangerous, and perhaps false;" but he precludes these objections by a remark, as sound and important as it is liable to be disregarded. "Abstinence is an easier virtue than temperance. The hardest lesson we can learn is that of moderation."

The closing article, after noticing with approbation Mr. Buckingham's Address before the Mechanic Association, proceeds to establish the position, that the rich cannot, in our country, constitute "what may properly be called" a class, or a party. The remarks, by which this opinion is supported, are worthy of the attention both of the wealthy and of the "working-men."

"DUTIES AND RIGHTS *of a Congregational Minister; A Sermon and Statement with notes*; by H. HILDRETH, minister of the First Parish in Gloucester. 1830." This is the title of a discourse and its appendages, which have been called forth from the author by some peculiar circumstances in his ministerial relations. It is known to many of our readers—and some will at once remember a recent communication by Mr. Hildreth himself upon the subject—that the ancient church, of which he is the Pastor, has been an object of special jealousy and watch to some of his Orthodox brethren in the neighborhood; who have undertaken to censure his ministry, and, particularly, the independent course, he has thought proper to pursue; that they have labored to give an impression, that "he was careless or indifferent about the qualifications of those, whom he received into his church;" and that, finally, with the help "of two males and five females, taken from among its members, they had formed a separate church; thus, under the pretence of building up a good cause, weakening what needed rather to be strengthened; and dividing what had been an united and happy people."

It is to these and similar circumstances, that the statement and the notes chiefly refer. They give a clear and forcible representation of the system, which the preacher had uniformly pursued; and of his utter aversion to all exclusiveness, whether in religious opinions or in his ministerial intercourse. With a frankness and decision, altogether characteristic of the author, he declares his views and his determination to adhere to them. And while, on the one side, he abjures all allegiance to a party, and refuses to be controlled,—he disavows, on the other, any right or desire to control others.

We recommend both the discourse and the statement, to the deliberate attention of such of our clerical brethren, whose spirit and measures they justly rebuke. They contain many weighty and judicious remarks, urged indeed with somewhat of a caustic plainness, but evidently also the suggestions of a serious spirit; of a deep conviction of the sacredness of the ministry, and a strong desire to advance the cause of undefiled religion rather than the interests of a party. Much indeed do we regret, that offences, like those of which this writer complains, should come, and from such a source. But we look forward with hope for a brighter day and for a better spirit. For as Mr. Hildreth well remarks,—

"I consider the bitter controversy about matters of opinion and the spirit of mutual recrimination, which have prevailed in the religious world for the last fifteen years, as among the greatest obstacles to the progress of practical Christianity, as among the strongly operating causes of the late movements in favor of infidelity, and as having contributed not a little toward the recent multiplication of crimes.

"The age, I aver, is disgraced by a spirit of angry controversy and mutual accusation among ministers; and I hereby enter my solemn protest against this enormous and crying *immorality*. For my own sin in this matter, I desire to feel ashamed, and abased; and I call upon my guilty brethren to repent of *their* sin; that we may confess our faults one to another, and pray one for another, that we may be healed."

"HISTORY *of the Life and Opinions of the Apostle Paul*; by the Editor of Evangelical History; &c. &c. 1830." In this little work the author has presented a condensed view of the life, opinions, and character of St. Paul. It belongs to a class of books, exceedingly useful, as exhibiting facts, sentiments, or discourses, in their due connexion; or illustrating them by reference to the customs, prevalent opinions, or prejudices of the times; of which the young inquirer especially, may need to be instructed. It is this, in part, which constitutes the inestimable value of the works of Lardner; by which also Macknight, Benson, and Campbell in their preliminary observations on the gospels or epistles have done much to defend or illustrate the Christian truth.

It is not to be expected, as the writer of this little treatise remarks, after the various labors of others, that any thing new should be offered. But the contributions of every intelligent and impartial inquirer are of service. And they, whose leisure or opportunities may not lead them to larger works, will find here a useful compend.

In the "History of the Apostles" recently published in this city, and which, we believe, obtained a general favor, the *personal* followers of our Lord were alone included. The Life of St. Paul therefore was omitted. This omission is well supplied in the present volume; which may prove an acceptable companion to the readers of the former.

It is our design to guard against bestowing extravagant praise on any publication; and we do not think ourselves liable to this charge, in saying that, notwithstanding a few objectionable peculiarities of style, MR. INGERSOLL'S "*Discourse, delivered before the Legislature of Vermont, on the day of General Election*, Oct. 14, 1830," has afforded us satisfaction scarcely exceeded by any Election sermon, that we ever read. The text is from Mark x, 42—44; "Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." From these words Mr. I. takes occasion to illustrates and apply the great doctrine, that true Glory is USEFULNESS. Happy that land, the character and conduct of whose Legislators correspond to the noble spirit and lofty tone of Christian morality, which distinguish this excellent discourse. We intend to give some extracts next week.

Mr. Hamilton's "*Sermon, preached at the Dedication of the Church of the First Congregational Society in Taunton*, Oct. 7, 1830,"—is a spirited and appropriate performance. His text is, "Worship God," Rev. xxii. 9; and his purpose, to explain and enforce the duty of public worship. Mr. H., at the commencement of his discoure, states a truth, which we should be glad if preachers would more frequently illustrate and defend, both because there are skeptics who say that all religious sentiment is the productive of nurses and priests; and because there are Christians, who teach that it is not in man's nature to be religious without special divine interposition. The truth to which we refer is this:—"The religious principle is as natural to the human soul as the social principle."

We have read with much pleasure "*A Discourse delivered at the Dedication of a House of Public Worship, erected by the Second Congregational Society in Scituate*; Oct. 13, 1830. By Samuel Deane." The preacher takes for his text, Acts vii. 48; "Howbeit, the Most High dwelleth not in temples made with hands." After giving a just exposition of the passage, and some reasons for social worship, together with a few touching paragraphs relative to leaving the old and entering the new church, he proceeds to speak of the past condition and future prospects of the Society, with which he is connected. The historical sketch contains several interesting statements, for some of which we hope to find room in a future paper.

Philanthropists would do well to give Mr. Everett's "*Lecture on the Working Men's Party*," as wide a circulation as possible. It very happily illustrates the fact, which some are slow to perceive, that there is a close union between the various occupations of men in civilized life; and that every man in society, whatsoever his pursuit, who devotes himself to it with an honest purpose, and in the fulfilment of the social duty which Providence devolves upon him, is entitled to the good fellowship of each and every other member of the community. The Lecture closes with these words of Sir Humphrey Davy: "I envy no quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer A FIRM RELIGIOUS BELIEF to every other blessing."

RELIGIOUS INTELLIGENCE.

ORDINATION AT LOWELL.

On the 17th inst. Rev. William Barry of Boston was ordained "to the pastoral care of the South Congregational Church and Society in Lowell." The services were attended in the Baptist meeting-house, which was offered with a courtesy that it gives us pleasure to mention. The Introductory Prayer was made by Mr. Francis of Watertown, Reading of Scriptures by Mr. White of Littleton, Sermon by Dr. Lowell of Boston, Ordaining Prayer by Dr. Eaton of Boxford, Charge by Mr. Allen of Chelmsford, Right Hand of Fellowship by Mr. Barlow of Lynn, Address to the People by Dr. Thayer of Lancaster, Concluding Prayer by Mr. Loring of Andover.

Dr. Lowell's text was taken from Romans xiv. 4: "*To his own master he standeth or falleth.*" The sermon was a plain and serious exposition of the doctrine, that every man should exercise the right of private judgment, but in the exercise of it should refrain from intruding his opinions upon others. It is among the pleasant circumstances connected with the settlement of Mr. Barry in Lowell, that an unusual degree of harmony exists among the members of the different congregations in the town.

Three original hymns were sung, the shortest of which we copy.

HYMN BY REV. H. WARE, JR.

Oh Thou who on thy chosen Son
Did'st send thy Spirit like a dove,
To mark the long expected One,
And seal the Messenger of love;

And when the Heralds of his name
Went forth his glorious truth to spread,
Did'st send it down in tongues of flame,
To hallow each devoted head;

So, Lord, thy servant now inspire
With holy unction from above;
Give him the tongue of living fire;
Give him the temper of the dove.

Lord! hear thy suppliant Church to-day;
Accept our work, our souls possess!
'Tis ours to labor, watch and pray;
Be thine to cheer, sustain and bless.

Cambridge Theological School. We learn, that the Rev. John G. Palfrey, of Brattle Street Church in this city, has been elected by the Corporation a Professor of Sacred Literature in the Theological School in Cambridge. We are happy in the prospect of this accession to the valuable means of theological instruction, already enjoyed in that important Institution.

Sunday Evening Lectures. Arrangements have been made for Sunday Evening Lectures, to be delivered alternately in Rev. Mr. Emerson's and Rev. Mr. Motte's Churches, this winter. They will probably commence on the 28th inst.; notice will be given in our next paper.

We learn from the Boston Recorder that Rev. Dr. Beecher is expected "to deliver a course of sermons, on important subjects of theology" at Park Street Church on Sunday evenings. The same gentleman has commenced the delivery of a similar course of lectures in Salem, on Thursday evenings.

A series of discourses "on the principal events in the early part of scriptural history" has been commenced in New-York, in consequence of "the benefit which resulted from the lectures to the young," delivered last winter. They will be preached in "the South Church" on Sunday evenings by clergymen of New York and the vicinity.

Female Samaritan Society. On Sunday evening next a sermon will be delivered in the Central Universalist Church, Bulfinch St. by Rev. James Walker, of Charlestown, before the Female Samaritan Society. A Collection will be taken. The claims of this Society upon the charitable public are large, for their means are small, compared to the calls they have for clothing and necessaries for the sick, and it is hoped the exertions that are made by the ladies of this Society to relieve the poor and suffering will not go unregarded.

Lectures on Palestine. Mr. Joseph W. Ingraham of this city, who is particularly known by the admirable map of the Holy Land, originally prepared by Assheton, but republished in this country with improvements by Mr. Ingraham, proposes to deliver a course of lectures on Sacred Geography in Philadelphia. We hope he will receive the encouragement his industry and fidelity deserve.

Ordinations. Rev. Samuel Lee was ordained over "the Trinitarian Church and Society in Sherburne" on the 4th inst., at which time also the meeting house was dedicated. Sermon by Rev. Dr Taylor, of New Haven, (Conn.)

Rev. Cephas H. Kent, was ordained over the Church and Society in Kennebunk Port, (Maine,) on the 10th inst. Sermon, by Rev. Mr. Page of Durham, N. H.

Installation. Rev. Samuel A. Bumstead, (formerly of this city?) was installed pastor of the Reformed Dutch Church at Manayank and Flatrock by the Classes of Philadelphia, on the 3d inst. Sermon, by Rev. Mr. Labagh, of New Jersey.

Lane Theological Semiaary in Ohio. Through the exertions of the Rev. F. Y. Vail, who is now acting as the temporary agent of this institution in the eastern states, a professorship of $20,000 has been obtained, and the most sanguine expectations are cherished that two other professorships, each amounting to the same sums will soon be secured. The professorship already secured was given by a benevolent individual in the city of New York, on condition that one of the first men in the country should be appointed professor of theology, and that two other professorships should be obtained at the East, and from 10 to $20,000 raised at the West for buildings.

After due consultation, both in Boston and elsewhere, the Board of Lane Seminary have unanimously appointed Dr. Lyman Beecher, of Boston, President and Professor of Polemic and Didactic Theology in that Institution. *Christian Jour.*

Lutheran Theological Seminary. We learn from the Evangelical Lutheran Intelligencer of the present month, that the Lutheran Synod of Ohio have resolved to establish a Theological Seminary at Canton, in Stark County, and that the Rev. Mr. Schonidt has been appointed to take charge of the institution. It is to be a German institution, and instruction will be given through the medium of the German language exclusively. *N. Y. Obs.*

Title of D. D. The Western Reserve Synod of Ohio, after hearing the Report of a committee on the subject, passed the following resolution.

In view of the doubtful authority, whether scriptural or rational, by which the honorary title of D. D. is conferring on some Christian ministers, in distinction from others; and with the conviction that the conferred of such titles, as honorary distinctions, in incompatible with the acknowledged parity of standing among Christians ministers; and with both the spirit and letter of the Gospel—

Therefore, Resolved, That the Western Reserve Synod will no longer recognize such titles as belonging to ministers of the Gospel.

Associated Methodists. The Baltimore Gazette informs us that the General Convention of the Associated Methodist Churches is now in session in that city, the object of which is the formation of a Constitution and Discipline for said Churches.—This Convention embraces a representation of ministers and laity from most of the States in the Union. *Nat. Intell.*

Education and Missionary Society. It has been decided by a large majority of the members of the Lutheran Synod of East Pennsylvania, that they will not form a Missionary and Education Society within their bounds. It is stated that they regard institutions of this kind as "innovations which burthen the people, and have a tendency to excite a strange spirit for proselyting." The other Synods of the Lutheran Churches are in favor of such societies.

Premium Tract. The sum of $250, offered by a benevolent individual for the best tract in answer to two questions relating to the Christian rule of Temperance, has been awarded to Prof. Stuart of Andover. *N. Y. Obs.*

Protestantism in France. We have heretofore alluded to the prospects afforded by the recent political changes in France, of improvement, not only in the condition of the Protestants of that kingdom, but in regard to the general interests of Christianity. The following quotations from the "Archives of Christianity," for which we are indebted to the "New York Observer," show with what feelings the subject is regarded by the Protestants of France themselves.

"We have entered upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her losses. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out Protestanism in France.

"A great step is taken towards the complete enjoyment of religious liberty. The organization of our churches will no longer be shackled by restrictive laws and penal codes; we shall not, as formerly, have to supplicate in the anti-chambers of Popish or Jesuit prefects or ministers for the regulation of our ecclesiastical affairs; our theological faculties will no longer depend upon the heads of Catholic universities; our schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents for meeting his Christian friend for religious worship."

LITERARY INTELLIGENCE.

Beard's Sermons. Mr. L. C. Bowles of this city, has issued proposals for republishing the volume of Sermons, edited by Rev. J. R. Beard, which have been recently advertised and commended in this paper. We trust that he will find sufficient encouragement to proceed with the undertaking.

'*Tales of Travels*,' &c. A neat little volume, entitled '*Tales of Travels West of the Mississippi*' and designed for Juvenile Libraries, is just published in this city. It is accompanied by a map. The authorities used by the compiler are the travels of Lewis and Clarke, Major Long, &c. Other volumes of a similar character are expected to follow it.

Travels in Sicily and Malta.—Rev. Andrew Bigelow, of Medford, is preparing for publication a volume of Travels in the Islands of Sicily and Malta, from his notes and observations made during a visit to these Islands in 1827. We anticipate from the volume much interesting information which has never yet been laid before the public. The chapters on Malta, besides containing a survey of its present condition, will be enriched with historical illustrations of the chivalry and influence of the ancient order of the Knights of St. John. In the portion of the work devoted to Sicily, a description will be given of the venerable ruins of Syracuse and the phenomena of Mount Etna, in addition to topics of a more general nature. The work is to be embellished with lithographs executed by the ingenious Mr. Pendleton. Mr. Bigelow is known as the author of an instructive and entertaining Journal of Travels in North Britain and Ireland, published in this city some years since, and afterwards reprinted in England. *Adv.*

'*Clarence.*' Miss Sedgwick's last tale, 'Clarence,' is noticed in a late number of the London New Monthly. The article concludes thus: "The heroine is admirably sketched—spirited, frank, active, and essentially lady-like. Indeed, the tale, independent of all considerations arising from faithful descriptions of living character, is, as a novel, worthy to class with the best of our own."

A new edition of 'Hope Leslie' by the same author is in press.

Walter Scott. It is said that this indefatigable writer is preparing a new series of 'Tales of a Grandfather,' founded on the history of France. A new novel from his pen is announced, called 'Robert of Paris, a romance of the Lower Empire.'

French Revolution. An account of the recent French Revolution is about to be published in England by Galignani,—said to be from the pen of the celebrated Mr. Cotton, author of Lacon.

An account of the late Revolution has been published in France upon tri-colored paper, occupying 216 pages. One third is printed on blue paper, and a third each on red and white.

Ornithology. Wilson's American Ornithology, with Charles L. Bonaparte's continuation, is in a course of republication in London, in 3 vols. demi 8vo. with upwards of a hundred engravings, and copious notes.

Edinburgh Encyclopedia. It is stated in the London Literary Gazette, that this work is completed, but that the editor and proprietors have quarrelled about the preface.

Wesley's Works. Proposals have been issued by the Managers of the Methodist Book concern, in New York, to publish "a complete and standard edition of the works of Rev. John Wesley, in seven octavo vols. The price will vary according to the quality of paper and binding, from $13 to $18."

Centre College, Kentucky. Rev. Dr. Blackburn having resigned the Presidency of this Institution, Rev. John C. Young, pastor of the M'Chord Church, Lexington, has been elected his successor.

SUMMARY.

Trial of Joseph J. Knapp, jr. Mr. Webster made the closing argument in support of the prosecution on Friday morning, and Judge Putnam charged the jury, who retired with the cause at 2 o'clock. When the court adjourned its evening session at half past 6 o'clock, the jury had not agreed. They however agreed on their verdict that night, and when the court opened in the morning, they delivered their verdict, finding the prisoner *Guilty*.

On Monday the court passed sentence of death upon the prisoner.

On Friday the 12th inst. the court proceeded with the trial of George Crowninshield, who was indicted as an accessory before the fact in the same murder. He pleaded Not Guilty. On Monday the trial was concluded, and the defendant was acquitted. Another indictment was then read charging the prisoner with misprision of felony. The trial was postponed to the 23d inst. The prisoner recognized with one surety in the sum of $500 each, and was released.

The following are copies of letters left by Richard Crowninshield, jun. who hung himself in his cell June 15th. They confirm his guilt, and we trust will have a powerful monitory and moral effect. In his last hours, even the criminal, the unhappy writer, entertained and expressed this desire.

Salem, June 15th, 1830.

Dear Father,—These are the last lines from your undutiful son, that has disregarded your chaste moral precepts, that has always bountifully bestowed, on the unfortunate being that will, ere you receive this, cease to exist, my last request is that you will have my body decently bury'd, and have it protected from the dissecting knife, and may the blessing of God, rest upon you.——Farewell,

Rich'd Crowninshield, Jr.

Superscribed
"To Richard Crowninshield, Esq.
Danvers, Mass."

—

Salem, June 15th, 1830.

Dear Brother,—May God; and your innocence guide you safe through this trial. Had I taken your advice, I would still enjoy Life, Liberty, and a clear conscience. But I have not, and perceive my case to be hopeless, therefore I have come to the determination to deprive them of the pleasure of beholding me publickly executed, as after I am condemned they will not give me the opportunity, and may God forgive me. George this is an awful warning to you, and *I hope it will be the means of reforming many to virtue.* Albeit they may meet with success at the commencement of vice, it is short lived, and sooner or later if they persist in it, they will meet with a similar fate to mine. Oh! George forgive me for what I have caused you and others to suffer on my account, and my last Benediction rests upon you. A long, a last Adieu. Rich'd Crowninshield Jr.

Superscribed
"To George Crowninshield."

—

"To * * * * * *
Ungrateful wretches; why do you crave?
The life our heavenly maker gave,
Why confine us in the gloomy cell's?
Where nothing save grief and sorrow dwell's,
Detested friends; be banished hence,
Among your Kindred go boast your sense,
Where imps of Hell, and Devils rome,
Go and seek out your native home."

[The above anthema was probably aimed at the persons active in detecting the Murderers.]—*Salem Gaz.*

Simsbury Copper Mine. It is stated that a company of gentlemen in the city of New York, have purchased this mine of the State of Connecticut [late occupied as a State Prison] and have procured two skilful miners from England to examine it; who have given it as their opinion that it contains a rich and extensive bed of copper ore, which will yield 60 per cent. Such is the confidence of other judges in the wealth of the mine, that the purchasers have had several offers for their bargain. The company intend to employ a capital of $50,000 in smelting works, &c. upon the spot. *Trav.*

New York Election for Governor. Thirty seven counties give majorities for Throop, amounting in all to 27,859, and eighteen counties give majorities for Granger, amounting to 19,252—Majority in the whole state for Throop, 8,507. The whole number of votes is supposed to be nearly 300,000.

London, Oct. 12.—*Revolutionary Movements in Tuscany*—Florence, hitherto the most peaceable of all the cities of Italy, has lately been in a state of great disturbance. Some enthusiasts carried the tri-colored flag for three hours through the principal streets of the city, preceded by bands of music. The appearance of the French flag caused all the workmen to leave their employment, and the cortege continually increased.—They stopped for a short time at the foot of the equestrian statue upon the Place of the Grand Duke. Although the multitudes filled the entire Place, the guard at the Palace did not interfere. The soldiers, by endeavoring to pull down the flag would have increased the tumult. The event proved how wisely they acted; for, having arrived at Caseine, the procession dispersed without any disturbance. The flag and drums have been so carefully concealed, that the police have not been able to find them. The cries made use of did not express any hostility to the reigning Dukes, the only words were "Liberty," "Constitution," "the Country." The local authorities took measures to suppress the sedition, when it had been put an end to, and order established by the disappearance of the Chiefs and their rallying point.

Spain. The account of a Revolution in Cadiz is not confirmed, though it is evident that the state of things in that city is far from being tranquil. Madrid too appears to be in a state of great excitement. Experience, however, has taught us to make considerable deductions from the statements which are communicated by private letters from that country.

Madrid, Sept. 30. Yesterday a Cabinet order pronounced the dismissal of the Governor of Cadiz, M. de Flaixes, and invested Yero, the Colonel of the King's Regiment, with the charge.

At a late interview with his Ministers, King Ferdinand took Calomarde aside, and, in a state of great irritation, was overheard to say "thou shalt answer to me for it with thy head!" Calomarde went away much agitated, and has been ill ever since.

Madrid, Oct. 4. The civil war, which threatens us, is approaching fast. The Government, for some time perplexed and uncertain, is now bent on the adoption of a complete system of terror. This is equally employed against the Liberals and the Apostolics.—Our Gazette of Saturday contains a most bloody and savage decree, by which his Majesty declares subjected to the penalty of death, any of his subjects implicated in plans directed to the establishment of a different form of Government, or to the facilitating to the emigrants the means of accomplishing a similar object, or giving them advices, or any sort of communication contrary to the views of his Majesty's Government.

Hazlitt, one of the very best writers of the age, has gone to his long home. The third and fourth volumes of his celebrated Life of Napoleon, now just issuing from the English press, will derive additional interest as posthumous publications. The editor of the London Atlas, says: "On Thursday last, (23d of Sept.) the body of William Hazlitt was borne beneath our windows; till that moment we were not aware that a man of genius, a popular writer—the author of no less able a work than the Life of Napoleon, which, alas! closed his literary labors—and an amiable man, had been our next door neighbor for months, enduring sickness, and at length dying in indigence. We boast of our national generosity, glory in the flourishing state of our literature, and thunder forth the power of the press, the palladium of our liberties; in the meanwhile, 'the spirit which is life, is allowed to burn itself out in penury and privation. Publishers sport their carriages, or fail for a hundred thousand pounds; and those by whom they become publishers die for want of a dinner.'"

In the Kirk of Scotland there are or have been 13 Scotts 1 French 1 Ireland, and 1 Irvine—5 Whites 2 Greys 3 Reids 2 Blacks 1 Green and 15 Browns—3 Roses a Primrose a Gorran a Wood and a Forest—a Hill and a Craig, a Cain 13 Peebles 7 Burns and a Burnside—a Peat a Bog 5 Muirs a Foot a Broadfoot a Proudfoot a Shank 2 Cruickshanks and a *pair of Pattens*—a Laird, and a Freeland—10 Grants and a Charter—2 Guns and a Cannon—a Lamb, a Kid, a Lion, a Hog, a Bullock, a Quhae, 2 Marshalls, 1 Sheriff, 2 Constables and a Baillie,—3 Millers, 1 Mercer, 3 Baxters, 1 Brewster, 3 Gardners, 6 Taylors, 3 Cooks, 19 Smiths, a Shepherd, a Hurdman a Clerk and 2 Foremen—5 Walkers, 2 Stalkers, 1 Hopper, a Trotter and a Trail—4 Hunters, a Falconer, a Forester, and a Fisher—2 Martins, 5 Sterlings, a Swan and a Crow—2 Smalls, 2 Littles, a Littlejohn and Meiklejohn—a Piper, 2 Songsters, a Harper and 2 Singers—a *Lee and a Story*—a Bell and a Spark—4 Youngs and 1 Auld—3 Hasties, 1 Meek, a Likely and a Sage, a pair of Tarrze and 2 Cupples, accompanied by *Hope, Patience and Love.*

Escape of Grotius from Prison. Grotius was freely allowed, during his close imprisonment, all the relaxations of study. His friends supplied him with quantities of books, which were usually brought into the fortress in a trunk two feet two inches long, which the Governor regularly and carefully examined during the first year. But custom brought relaxation in the strictness of the prison rules; and the wife of the illustrious prisoner, his faithful and constant visitor, proposed the plan of his escape, to which he gave a ready and all hazards considered, a courageous assent. Shut up in his trunk for two hours, and with all the risk of suffocation, and of injury from the rude handling of the soldiers who carried it out of the fort, Grotius was brought clear off by the very agents of his persecutors, and safely delivered to the care of his devoted and discreet female servant, who knew the secret, and kept it well. She attended the important consignment in the barge to the town of Gorcum; and after various risks of discovery, providentially escaped, Grotius at length found himself safe beyond the limits of his native land. *History of the Netherlands.*

Christ Rejected. In consequence of the continued desire manifested by the citizens to view the picture of Christ Rejected, the exhibition will be continued till this evening. At the request of visiters, Mr. Mortimer, who superintends the exhibition has consented, during the two past days to explain the different parts of the picture, and has done it in a manner highly satisfactory. We understand that he will repeat his explanations this day and evening at the hours of *eleven, four* and *seven* o'clock.

MARRIAGES.

In this city, by Rev. Mr. Greenwood, Dr. Silas Francis to Mrs. Hannah Folsom.

By Rev. Mr. Pierpont, Mr. Samuel West Bradlee to Miss Margaret Adeline Bradlee.

By Rev. Mr. Barrett, Mr. William Thwing to Miss Louisa Payne.

By Rev. Dr. Sharp, Mr. Benj. Beal, Jr. to Miss Elizabeth Leighton.

In Charlestown, Mr. Amos Bates to Miss Deborah Hersey.

In Cambridgeport, by Rev. Mr. Gannett, Mr. Joseph Brigham to Miss Sarah Wheeler; Mr. Samuel L. Cutter, of this city, to Miss Ann Maria Grant.

In Brookline, by Rev. Dr. Pierce, Elihu Greene, Esq. of Providence, to Miss Matilda Ray, daughter of Thomas W. Sumner, Esq

In Dorchester, by Rev. Dr. Harris, Mr. Alexander Pope to Miss Elizabeth Foster.

In Dedham, Rev. John Fessenden, of Deerfield, to Miss Nancy, daughter of Dea. Eliphalet Baker.

In Marshfield, Mr. George Leonard to Miss Charlotte Washburn.

In Manchester, Mr. Solomon Lee to Mrs. Rebecca Tewksbury.

In Portsmouth, Mr. Joseph Whidden, 2d. to Miss Ann Mary Tucker; Mr. Ezekiel Prescott to Miss Elzira Fernald, both of Dover; Mr. Joseph Mann, of Boston, to Miss Harriet Fitzgerald.

In York, Capt. James Bragdon, aged 36.

In St. Johnsbury, Vt. Emory Washburn, Esq. of Worcester, Mass. to Miss Mary-Ann C. Giles, Principal of the Johnsbury Female Academy.

DEATHS.

In this city, on the 12th inst. Mr. John Baxter, merchant, aged 65 years.

In Newton, Dr. Samuel Clarke, aged 52.

In Hingham, widow Lydia Lincoln, aged 91; Miss Caroline, daughter of Mr. Noah Humphrey, 26; Mrs. Maria Bailey, wife of Mr. Caleb Bailey, 25.

In Abington, Rev. William Shedd, late pastor of the Congregational Church in that town, aged 38.

In New York, Susan B. wife of Mr. Thomas S. Nelson, and daughter of Henry Messinger, Esq. of Cambridge.

In Cincinnati, Ohio, William Appleton, Esq. of Amherst, N. H. aged 22, son of President Appleton of Bowdoin College, (Maine.)

BOSTON SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the *Boston Sunday School Society*, for the choice of officers and such other business as may come before them, will be held on Wednesday evening next, the 24th inst. at the Vestry in Berry Street, at 8 o'clock *precisely*.

☞ Members are particularly requested to attend.

Nov. 20.

NOTICE.

THE meeting proposed to be held in Franklin Hall on Monday evening next is postponed until further notice. Nov. 20.

The CHRISTIAN EXAMINER and General Review—*New Series*, No. XI, *for November*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Erroneous Views of Death. Christian Consolations. An offering of Sympathy to Parents bereaved of their Children, and to others under affliction; being a collection from Manuscripts and Letters not before published; with an Appendix of Selections.

Art. II. Elements of Dogmatic History. By William Muenscher, S. T. D., and Ordinary Professor of Theology at Marburg. Translated from the Second Edition of the Original German. By James Murdock, D. D.

Art. III. Poetry of the Magyars. Poetry of the Magyars, preceded by a sketch of the Language and Literature of Hungary and Transylvania. By John Bowring, LL. D., F. L. S, &c.

Art. IV. Unitarian Preaching. Sermons accompanied by suitable Prayers, designed to be used in Families. Second edition. Edited by the Rev. J. R. Beard.

Art. V. Pompeii. The Vestal, or a Tale of Pompeii.

Art. VI. Phi Beta Kappa Exercises. 1. An Oration delivered at Cambridge, before the Society of Phi Beta Kappa, August 26. By the Rev. Orville Dewey. 2. The Age of Print. A Poem delivered before the Phi Beta Kappa Society, at Cambridge, Aug 26. 1830. By Grenville Mellen.

Art. VII. Temperance. Dyspepsia Forestalled and Resisted: or Lectures on Diet, Regimen, and Employment; to the Students of Amherst College; Spring Term, 1830. By Edward Hitchcock, Professor of Chemistry and Natural History in that Institution.

Art. VIII. Classes of American Society. An Address delivered before the Massachusetts Charitable Mechanic Association, at the Celebration of their Eighth Triennial Festival, October 7, 1830. By Joseph T. Buckingham. Nov. 20.

The CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For November, 1830.

CONTENTS.

Sketches of the life and character of Henry Kirk White; Letter to a Mother; Jesus and the Woman of Canaan; The Fatal New-Year's Gift; A Hindoo Anecdote; Infant Instruction; Ode to Disappointment.

Nov. 20.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

Jesse Perkins, *N. Bridgewater.*
Isaac Alden, *E. Bridgewater.*
Azor Harris, *do.*
Alson Gilmore, *Easton.*
John Seele, *do.*
Welcome Lothrop, *do.*
Leonidas Dean, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. Sept. 25.

N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. H. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. Nov. 20.

NEW-YORK COLLECTION OF HYMNS. GRAY & BOWEN, No. 141 Washington-street, have just received a supply of the "New-York Collection of Psalms and Hymns, for social and private worship," and are now ready to supply orders for the same.

☞ Societies, and others wishing for this collection can be furnished by the quantity on reasonable terms.

Nov. 6. 3t.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.

Oct. 2.

SELECTED POETRY.

[From the Ladies' Magazine.]

THE BLIND MOTHER AND HER CHILD.

Few years were gone since she had trod,
Each Sabbath morn, the aisle,
Led to the altar of her God
By her own son the while;
Beneath his mother's tears he bloomed
Alone upon her knee,
And never dreamed that she was doomed
Ne'er God's sweet light to see.

The cheering sun, the kindling dawn,
To her were dark and dim,
God was her sun, and every morn,
She first remembered him;
And when her boy at times did read
His holy word to her,
To Him she humbly knelt to plead,
A contrite worshipper.

Oh! Mother! couldst thou only dwell
Upon his smile and eye,—
He hath a look thou sure could'st tell
When dreams should bring him nigh:
When thou hast heard his happy tone,
Thine eye betrayed a tear,
And when his accents long were gone,
They burned within thine ear.

Thou hast him, mother, by the hand,
Dos't think he cannot die?
The breath of heaven is sweet and bland—
No light beams to thine eye.
Where is his laugh!—his voice is low
And ebbing out his breath—
Oh! dost not feel his pulse is slow,
As one that meeteth death?

* * * * * * *

Mother—he's gone! thy young fair flower,
And who would dare to know
The utter darkness of that hour—
The bitterness of wo!
But bear thee on—there is a rest—
And to the weary given,
Earth's sorrows make our Heaven more blest—
Thoul't *see* thy son in Heaven! CAM.

SELECTIONS.

REV. MR. SHERMAN OF WATERTOWN.

From Rev. Mr. Francis' History of Watertown, of which we spoke last week, we extract the following notice of one of the earliest ministers of that town.

It is but justice to say, that a tribute of high praise is due to the memory of Mr. Sherman. Few divines, in the early history of New England, were so eminently distinguished by intellectual gifts and Christian graces. He was born December 26, 1613, in Dedham, in the county of Essex, England. The parental influence under which his first years were passed, implanted and strengthened the principle of piety in his breast; and he received deep religious impressions, at an early period, from the ministry of the celebrated John Rogers, whose friendship he, as well as his two predecessors in the ministry at Watertown, possessed and prized highly. It is related, that he was never chastised at school but once, and then it was "for giving the *heads of sermons* to his idle school-mates, when an account thereof was demanded from them." He was educated at Emanuel College, Cambridge, but received no degree, because conscientious scruples compelled him to refuse compliance with the required subscription. This refusal appears to have been the result of a faithful and anxious consideration of the subject. The consequence was, that he retired from the University "under the persecuted character of a *College Puritan*." He soon left England, and sought an asylum in the western world. When he came to New England (1634), he was but twenty-one years of age; but, young as he was, his eloquent preaching and powerful mind gave him a very high reputation, insomuch that when he was at New Haven, Mr. Hooker and Mr. Stone, the clergymen of Hartford, said in an assembly of ministers, before whom Sherman had preached, "Brethren, we must look to ourselves and our ministry, for this young divine will outdo us all."

After his settlement at Watertown, he maintained fully the distinguished rank which he had before acquired, and was considered a great blessing to his people and to the neighboring churches. He was chosen fellow of the corporation of Harvard College, and rendered various and important services to that institution. Once a fortnight he gave lectures, which were attended by the students of the College, who walked from Cambridge to Watertown to hear him, and by many other persons, from the vicinity. These lectures he continued for thirty years, and they were regarded as peculiarly able and valuable. Mr. Sherman improved the powers of his mind, naturally strong and penetrating, by profound and indefatigable study. His philological learning is reported to have been much beyond the usual attainments even of such as were considered good scholars. But his favorite studies, out of his professional course, were the mathematical and astronomical sciences. In these pursuits he was the first man in the country at that time.—He left many astronomical calculations in manuscript, which were never published.—So desirous was he of being useful, that he sometimes undertook the humble task of preparing almanacs for the community. In these he inserted pious and pertinent reflections, instead of that frivolous and useless matter with which these publications are so often filled. The study of the exact sciences, on which he bestowed so much attention, while it sharpened his powers of reasoning and discrimination, did not impair the energy or eloquence of his preaching. His sermons are said to have been so distinguished by the beauties of a rich and fervid imagination, and by an unaffected and impressive loftiness of style, that he was commonly called "the golden mouthed preacher."—Though his discourses were frequently extemporaneous, they were always well arranged and full of thought. Being a devout and unwearied student of the Scriptures, his public instructions enlightened the minds as well as warmed the hearts of his hearers. In conversation it was his habit to say but little. But what he said was pointed, and likely to be remembered; and when he was told by his more loquacious companions, that he had learned the art of silence, he sometimes advised them to attend more to that art themselves. So strong was his memory, that his own mind, it was said, became his library; and so highly respected was his judgment, that when he was consulted, as he very frequently was, his opinion was generally considered final. His mental powers remained vigorous and keen to the time of his death; and his last discourse was listened to with admiration for its richness of thought and energy of language. When the reforming synod, as it was called, convened at Boston, in September, 1679, he was one of the joint moderators of that body during the greater part of the session. In 1682 he preached the sermon before the convention of Congregational Ministers in Massachusetts; and this is the first sermon on that ocasion, now upon record.

[From the Cherokee Phenix.]

THE INDIANS.

Mr. Boudinott:—Were it not for the present peculiar and unpleasant situation of our nation, and the extraordinary measures used to *force* the Cherokees from their homes and their country, I would be content with silence; my voice should not be heard, even in audible whispers, in questioning the motives which influence the Government toward the Indians. Injustice has been done to the Cherokees, and to the State of Georgia, alone, I am not prepared to impute its perpetration. Her cruel and oppressive course has met the approbation of the United States Executive.—The most solemn treaties, as well as acts of Congress, aye, the faith and honor of a proud Republic, are stained with disgrace, in order to deprive helpless Indians of their dearest rights, and to obtain possession of their lands, their cultivated fields, their orchards, the home of their aged sires and little children; the country given them by their Great Father in Heaven. Laws and treaties have been trampled with impunity under foot, that the avarice of the white man might triumph over justice. The Cherokees have appealed *though in vain*, to the solemn pledges of protection given them by the United States—pledges which stand not only recorded in the many subsisting treaties made with these unfortunate people, but witnessed by HIM who governs the destiny of man, kingdoms, and empires.

My principal object in this communication is to expose an important fact connected with the change in the payment of our annuity. It may be proper to state first, that this annuity is not due to the individual Cherokees, but is stipulated to be paid to the 'Nation' as a NATION by the United States, for lands which have been ceded by the 'Nation.' It is not a bounty prepared solely by the benevolence of the Government for the benefit of the Indians as has been gravely, but unjustly stated, by some. This nation once owned a large extent of country, which has been narrowed down by cession, until little remains.—These cessions were always made by the nation, or its authority. Attempts have been made by individual chiefs to cede, but they never in any instance effected their object.—The consideration paid for these cessions has been to the 'nation.' The *right* of the Cherokees to their lands I conceive to be a *national* right, and as *such* has been guaranteed to them by the United States. With the termination of their national existence, this guaranty also terminates as a consequence.

In pursuance of the kind and paternal advice of Presidents Washington and Jefferson, they have adopted a "Government of regular law.' They have a Treasury in which are deposited the funds of the nation for the support of this government, under which state of things they have peaceably and happily prospered for many years.

The state of Georgia has attempted to break down our humble government and to enslave our citizens on our own lands by legislation. The President has said she has the power and is right in exercising it,—but our *treaties* declare the contrary. We resolved to refer the question to the Supreme Court of the United States and the expenses were to be met by the nation. But our determination was no sooner publicly known, than the President of the United States, the 'Friend of the Cherokees,' issued his mandate through the War Department, that the annuity shall no longer be paid into the Treasury, but distributed amongst the individuals.—Thus *enriching* these 'poor wretched, ill-clothed beings,' by giving to each about *forty cents!!* and in order to obtain which the far greater portion must travel from seventy to one hundred and forty miles!!!—That the Executive may have ample justice for this gracious act, the Secretary of War shall be heard, himself assigning the reasons.

In a letter addressed by him to the Rev. Mr. Baldwin of the Indian Board, New-York, dated 30th June, 1830, he says: '*One word* as to your last inquiry. The annuities which are payable to the Indians have heretofore been paid to the Chiefs of districts or clans, by them to be apportioned amongst the heads of families within their jurisdiction. Complaints have been made, and recently that mode has been changed. An order from the War Department requires the different agents to pay to the several heads of families, each his rateable portion of the annuity. Imposition may be thus prevented, or at any rate complaints avoided.' Complaints then *have* been made and the mode of payment is changed, which, if it will not prevent impositions, at any rate complaints may be avoided! The resons are indeed weighty, and yet may be expressed in 'one word,' and that significant word is, 'complaints.' What strange and astonishing powers are derived from the use of this 'one word!'—Why, it enables the President (constitutionally I presume) to substitute his will for treaty stipulations, to the serious injury of the Cherokees, and contrary to their well known disapprobation of the measure. But are the Cherokees included in the Secretary's answer to Mr. Baldwin's inquiry? They certainly are. The same alteration is made with them, and I believe at the same time, as with the other tribes; and he of course includes the whole where he allows of no exception. Every candid reader must come to this conclusion. To those who do not know the facts of the matter as they actually are, I can say, that the annuity was *not* paid to us as is stated above, but paid into our treasury by the agent, and that agreeably to the understanding had between the nation and the government. As to complaints, none have ever been made. I understand from this letter that they came from the Indians, for who but themselves are interested in the disbursement of this fund? Complaints made by the Indians must be through the agent or direct from the nation. They have not been respected when made in any other way. I speak of the Cherokees and from personal knowledge. No 'complaints' have ever gone from any branch of authority in this nation, nor from any respectable individual of the nation. No respectable Cherokee has ever been heard to use language that could even be tortured into a complaint on the subject. If any are of the opinion that it is possible complaints may have gone up through the agent, his words will settle the matter. The following is in answer to a note I addressed him:—

'Mr. Coody—Sir, in answer to your inquiry, I will state that no complaints have ever passed through me to the Executive or any other person, either from the Indians or any other person, on the subject of the distribution of the annuity.

Respectfully, your ob't. serv't.
H. MONTGOMERY.

Agency, 20th Sept. 1830.'

No complaints then have ever passed through him from any source, and none from the nation or its respectable citizens. I am extensively acquainted among these people and have never in all my life heard but a solitary individual 'complain,' and that person was a white man, of bad character, and at the time intoxicated. Ought any complaint from citizens of the United States or Georgia, for they alone, have I heard clamorous to have a greater weight of influence with the Executive than a part of the 'supreme law of the land?' Does not the Hon. Secretary of War owe it to himself, to the Indian Board, to the ill-fated Cherokees, to state at what time they complained, the nature of such complaints and the source from whence those complaints originated?

If I have misstated any particular, I am willing to be set right. If I have fallen into error in my opinions, I am willing to be corrected, and I only ask for the Cherokees that which they have prayed in vain, *impartial justice*. They have still some consolation, in the enjoyment of a single thought, and that is; even though the funds of the nation *may* be controlled by others, yet there are private funds, thank Heaven, which they are still 'permitted' to control themselves; and so long as that is the case, and they have *justice* on their side, they will not yield their rights and their country. They are resolved *not* to touch a single dollar of the annuity unless paid to them as it ought to be. The day of their fall may be at hand; and if there is no redeeming virtue in the faith of the United States Government, then they are gone forever, and it matters not how soon they pass the Rubicon of their fate.—W. S. COODY.

September 1830.

AMUSING EXPERIMENT AT THE INFANT SCHOOL.

Having heard that a fresh band of little barbarians were to be admitted into the ranks of the Infant School at the Vennel, we went there on Monday to have an opportunity of comparing the wild fowl with the tamed, and witnessing the magical influence by which Mr. Wilderspin brings order out of confusion. We found the hall crowded with the little candidates and their parents. As sixty-four infants were admitted, our readers may imagine the scene that ensued when the *mamies* were requested to withdraw as a necessary step to the commencement of their children's education. We were deafened by the sounds of incontrollable wo from every part of the gallery; and diverted with the composure of the large mixture of infant *civilization* with which it was stocked. No new comer thought of leaving the gallery, but the whole sixty-four sat and roared in their respective places refusing to be comforted! Mr. Wilderspin's voice was just heard when he called out, "Now for the experiment! I have never seen it fail yet!" By *visible* signal, for hearing was impossible, the whole of the *ancients* sprung to their feet, and gave several well measured rounds of clapping of hands. A pause ensued, and the lachrymists were reduced to three, while the mouths and eyes of all the rest opened, and remained for what next should befall. A song was sung and time beat, and one voice only was heard weeping; the tears were evidently disappearing from all the other cheeks, for

"The tear on childhood's cheek that flows,
Is like the dew drop on the rose;
When the next summer's breeze comes by,
And waves the bush, the flower is dry."

Again, smith work was to be done, ropes pulled, wood sawed, hands up, behind, before, fingers twittered, and we marked many of the *moderns* attempting to join. The *whole* could now rise up and sit down by tinkle of bell, and their consciousness of power so delighted the new comers, that most of the faces had relaxed into a smile. Mr. Wilderspin then said, "Now, I shall have no more trouble with the new children; imitation and their trained playfellows will do the rest." On this assurance we came away, just as one unhappy wight softened again, and was by us "left crying." The total number now is 260. We are glad to hear that the subscriptions are prospering and no wonder, considering the sensation. We have also heard that Leith and Portobello are each contemplating the establishment of an Infant School.

Scotsman.

BEARD'S SERMONS.

PROPOSALS FOR PUBLISHING
SERMONS, ACCOMPANIED BY SUITABLE PRAYERS, DESIGNED TO USED IN FAMILIES.

From the Second London Edition.

EDITED BY THE REV. J. R. BEARD.

This work is the production of Living ministers of the Unitarian denomination in England.

Advertisement to the first London Edition.

"The present volume has been prepared for the press under the conviction that an attempt to bring the influences of religion into intimate connexion with the intercourses of private life, could never be unseasonable; and in the hope that a new publication, avowedly recommending the observance of Domestic Worship, might, in unison with some novelty in its plan, draw the attention of religious professors to the important duties of family piety, and, under the Divine blessing, prove a means of extending, in some small degree, the prevalence of vital and personal religion.

"In the selection of the compositions of which the volume consists, two objects have been proposed to provide discourses, fitted to benefit the heads of families in their private meditations; and others, suited to be read aloud in the miscellaneous assembly of the family circle.

"The Editor deems it an act of justice, to acknowledge the great obligations under which he lies to the ministers who entered so promptly into his views, and have lent him assistance so valuable for carrying them into effect."

Extract from Advertisement to the second Edition.

"In bringing before the Public the second edition of this Work, the Editor has to remark, that at the suggestion of friends, and by the aid of his respected Coadjutors, he has added to each discourse a Prayer, supplied by the several Contributors.

"The Editor is not insensible to the favorable reception given to the First Edition of these Sermons. He trusts, and he has reason to hope, that the discourses may already have proved in some measure conducive to the great objects which they were designed to serve; and if he might, without being thought wearisome, venture to revert to the chief end which he had in view in preparing them for the press, he would urge, with solemn earnestness, upon all heads and masters of families, the observance of the imperative and pleasant duty of family worship.—Guided by the general tenor of the Scriptures, and the general experience of the best Christians, and considering the great ends of the Christian religion, he is fully convinced that in proportion as this duty is observed in a family, in a church, or in a community, in the same proportion will the favor of God rest upon it; and piety, and its constant attendant happiness, be found to prevail in the midst of its members."

Extract from a Review of this Work in the Christian Examiner, No. 41, New Series.

"If our readers will suppose a volume of the Liberal Preacher to have been published at once instead of being issued in monthly numbers, they will have a precise idea of the manner in which this collection has been made. It is in fact the Liberal Preacher of England, containing specimens of the sermons of seventeen Unitarian ministers in different parts of the kingdom. The subjects are of a practical character, without any mixture of doctrinal controversy, as would be expected in a selection designed for use in domestic instruction; and the discourses probably give a fair notion of the every day style and manner of the pulpit among our English brethren. In this point of view the volume is particularly interesting.

"We have read it with great satisfaction. And we recommend it, with confidence, to those who would acquaint themselves with the style of preaching among our brethren abroad, or would possess a book of valuable practical divinity for domestic perusal, or would furnish a parish library with a wholesome work for circulation."

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II. The price to *subscribers* will be *two dollars*, bound in boards, covered with cloth. To non-subscribers *two dollars and fifty cents*.

☞ Those who wish to procure this valuable Work at a low price, are urged to make early application, as it is proposed to publish but few, if any, more than may be subscribed for. L. C. BOWLES.

No. 124 Washington-St. Boston.

Nov. 13.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of October, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Tales of Travels West of the Mississippi. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. *With a Map and numerous Engravings.*"

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the Distict of Massachusetts.*

Nov. 6. 4t.

RARE BOOKS.

GRAY & BOWEN, 141 Washington-street have for sale a single copy of each of the following rare and valuable works.

Ciceronis Opera. Glasguæ 1749. 20 vols. 24 mo. This is the beautiful edition of Foulis.

Vetus Testamentum Ex Versione Septuaginta, edidit Breitingerus. Tiguri 1730. 4 vols. 4 to. "Michaelis pronounces this to be the best edition of the Septuagint ever printed."

Biblia Hebræa, R. Stephani. Paris 1546. 6 vols. 32 mo. This is a copy as beautiful as it is rare. As a mere curiosity, it is worthy of attention.

Saurin's Sermons. London 1812. 8 vols. bound in 4. 8 vo.

Aristotle's Treatise on Poetry, translated by Twining. London 1812. 2 vols, 8 vo.

Letters of Anna Seward. Edinburgh 1811. 6 vols. 12 mo.

Middleton's Life of Cicero. London 1810. 3 vols. 8 vo.

Gisborne's Enquiry into the Duties of Men, &c.—London 1811. 2 vols. 8 vo.

Lay of the Last Minstrel. London 1816. 8 vo.

Oct. 23.

A. U. A. TRACT—No. 41.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 41 of the First Series of the American Unitarian Association, "On Prejudice by Samuel J. May."—pp. 16. Nov. 6.

CHRONICLES OF A SCHOOL ROOM.

Just published by COTTONS & BARNARD, 184 Washington Street, "*Chronicles of a School Room.* By Mrs. S. C. HALL," editor of the "Juvenile Forget-me-not."

"Education comprehends every preparation that is made in our youth for the sequel of our years."—*Paley.*

"She had tales for the grave and the gay;
And each, like the bag of the bee,
Bore the honey that many a day
She had gather'd from flower and tree."—*Anon.*

DEDICATION—TO MRS. HOFLAND.

My Dear Friend,—I feel sincere pleasure in being able to testify publicly the feelings I have long privately entertained towards you.

In my earlier days your writings afforded me enjoyment, and supplied me with instruction. It is my earnest desire to do for my young friends that which you have done for me, and for the thousands whom you have taught the best principles in the most winning and effective manner. To follow in your footsteps is my ambition. My first publication intended, not for childhood, but for those *emerging* from it, I dedicate to you, even less from friendship than from a sense of duty and gratitude.

I have had some experience in the education of youth. My aim has ever been, to quote the emphatic words of Scripture, "to train up a child in the way it should go;" and I fervently hope, that while the following tales may amuse and interest the yet unformed, if not unbiased, mind, amusement will not be the only result, but that they will convey lessons, hat may lead to practical improvement, upon many of the most essential points.

With respect and affection,
Your sincere friend,
ANNA MARIA HALL.

London, March, 1830.

COUSIN ELIZABETH. Just published by L. C. Bowles, No. 124 Washington Stree—Cousin Elizabeth, By the Author of a visit to the Sea Side.

'With gentle yet prevailing force
Intent upon her destined course,
Graceful, and useful, all she does,
Blessing and blest where'er she goes.'

Editor's Note.—The present work is the production of an English lady, the author of the Visit to the sea side. She possesses, in common with Miss Edgeworth, the rare accomplishment of being able so to enter into the character of children, as to compose books for them, which are equally interesting to older readers, as correct and beautiful exhibitions of human nature at a most interesting period. The great charm of what she has written is its truth. Her children feel, act and talk like children. To them therefore, this, as well as her other work, is full of moral instruction; for it introduces them to characters which they can comprehend and sympathise with, and places instantly before them the amiable or unamiable nature of dispositions to which they feel a tendency within themselves. At the same time, it furnishes excellent lessons for parents, by showing what children are, and how they are to be influenced to what is good. It affords fine examples of the manner in which their attention is to be excited, and knowledge conveyed to their minds. And the truth which is beautifully illustrated throughout, that disinterested kindness is the essential requisite in promoting their moral improvement, is equally applicable to mankind in general.

The editor does not fear that he is saying too much, considering the size of this work; for a book which gives so faithful and animated a picture of children, is one of the most pleasing and useful that can be written. It is now published from the original manuscript. The author has shown her confidence in the kindness of our American community in desiring that it should be first introduced to them; and the editor, feeling assured of its favorable reception, has had much gratification in being the means of executing her wish.

A. N.

Cambridge, October 3, 1830.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brindley, Esq.
Dr. John D. Fisher.

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